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THE INQUIRER

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WEEK BY WEEK

Light or Shadow in the East

LOOKING for light in what has now become the Korean war it is possible at least to say that the "push-button" war feared by the Americans has not taken place. It was thought that if a world war was to begin, someone would begin it on a massive scale without warning. Everyone is now alerted for possibilities. The so-called advantage of someone getting the first blow in, and a knock-out blow, has not been made use of—except, of course, on a minor scale in Korea. This seems to suggest that the tortuous moves in the cold war are being made with the calculation that a hot war, on a world-wide scale, need not follow. That decision, of course, rests with the Russians. As usual, in a crisis of this character, the Soviet Government is maintaining an enigmatic silence. It is possible that before these notes are in print that silence will be broken; the world is waiting to know what the Russian response will be. Apart from the nature of this response there are two grave dangers in the present situation. The first is that some incident may occur that may cause direct conflict between China and the forces of the United Nations, or between Russia and the United Nations. When armed conflict is taking place the control of events is sometimes taken out of the hands of the statesmen. The second danger is that the war in Korea may suck in more and more forces of the great powers, and turn the war into a struggle between those forces rather than between the Koreans. These are certain dangers.

The Light

There are certain hopes. Russia is now an imperialistic power. The theory of Communism has been subordinated to her imperial interests. It cannot possibly be to the advantage of those interests that she should start a world war now. The decision of war or peace will be made coldly by the Politburo simply upon the issue of Russian self-interest. The cold reason of naked power may be the restraining influence at the moment. And beneath or beyond this power there is the incalculable factor of the psychology of the man in the street. The extraordinary calmness of everyone within present circumstances, may arise from the fact that there is a refusal in the consciousness of most people to believe that the world, in spite of appearances, is quite mad enough to start another world war. This psychology too, the cold realists cannot ignore. Whatever the half-madman Hitler was prepared to risk, it is hard to believe that the men of the Kremlin will risk their revolution and their power on the gambler's fling of incalculable war. It may be that there is sufficient strength of will in human nature to prevent it from entering upon self-destruction.

Difficulties of the West

It is clear that the Western powers, in their dealings with the Far East, are dogged by two difficulties. They are forced to support corrupt and reactionary governments, and their principles compel them to try and establish democracy in the Western sense. They are forced to support reactionary governments because there are no liberal elements upon which they can rely. And the Communists, instead of tending towards liberalism, are so doctrinaire and fanatical that it is hard to

deal with them. Britain recognised the Communist Government of China, but the recognition was treated with contempt rather than as a genuine effort to establish friendly relations. Communism is fanatically opposed to the West, and this, with its eagerness to join up with the international system of Russia, makes any working compromise almost impossible. The second difficulty is one inherent in political democracy. It requires a high form of conscious citizenship to make democracy in the Western sense work at all. How frequently has it come to grief in the West just because that high quality has not been forthcoming. It is hard to introduce this kind of democracy into states that have known nothing whatever about it. What does a Korean peasant know of political freedom and its responsibilities? How can an incorruptible civil service be erected overnight? Communism has the immediate advantage of being able to take over despotic forms of government and make them work at once. It is only an immediate advantage; because despotism, sooner or later, eats itself away. But it is an immense advantage in the social conflicts raging in the Far and South East.

Western Policy

The Western policy can only be made to work in Asia if time is given to it; and the West is bound to fight for time. Western civilisation can create conditions of material and cultural welfare immeasurably better than anything that can come out of Russia. And it can create those conditions—given time—without the bloodshed and suffering of revolution. It is a conflict between two ways of life; that based upon a sense of justice in which the individual shall be free, and that based upon a sense of justice in which the individual shall have no freedom at all. Intermixed with all this, of course, is the lust of power held by many individuals, who are willing and able to use a period of social upheaval to climb to social pre-eminence, and are indifferent about the methods they use. The word "bandit" so frequently used against those in armed conflict against established order, is not always wide of the mark. The West can no more sacrifice its belief in the social evolutionary process than the Communist can sacrifice his belief in revolution. If any form of peace is to be established, it can only be established upon agreed spheres of influence, with an ultimate hope that a new generation will see the light in a manner that does not appear to strike upon the eyes of the men who at present control world affairs.

In Korea Russia has encouraged aggression outside her sphere of influence. (It is taken for granted, of course, that an apparently well-equipped army could not have been raised and supported by the ten million Koreans of Northern Korea, apart from questions of policy.) In this, quite within the realistic terms of her own policy-making, she has committed an act of aggression. It is hardly necessary for the United Nations to define this. War is war, and when a Communist army marches with what must be the support of Russia, to attain certain ends by force, that is war; and it becomes all the more cynical when in the West there are doves of peace let loose, and peace armies formed by those who, by lifting a little finger, could prevent the bloodshed and the threat of events in the East.

A QUESTION OF FENCES

By G. Randall Jones, B.D.

I HAVE read quite a number of pamphlets by various writers on "Why I became a Unitarian", or some similar title. I was therefore slightly surprised, much interested, and greatly pleased to come across an article in a religiously progressive magazine on "Why I did not become a Unitarian". That was not its exact title, but I think it is a fair description of the article in question—the last article in the Spring issue of *Faith and Freedom*. I was slightly surprised, because previous articles had been very definitely Unitarian in tone and temper. I was greatly pleased, because, though I am interested in getting to know why people join the Unitarian movement, I am even more interested in trying to understand why some, otherwise sympathetic, fail to find spiritual satisfaction in Unitarianism.

The writer of the article explains that he was brought up among the Methodists. As a lad, he found his way to a Unitarian church in Lancashire, and there discovered "the key to peace and power". Yet he did not become a Unitarian. I quote his own words: "In three months I was back in the Methodist Chapel from which I had gone. One reason was that the Unitarian faith also seemed a fenced-in faith like the Methodism I had had some trouble with. The difference was that the Unitarians were not so fence conscious as some others. They rather featured freedom. But I found that I was not free to be a Trinitarian if I cared to be. So, there and then, I firmly resolved that to church I would go, yet to whatever church I went I would do my own fence-post making".

I have pondered long over that passage, and I must confess that I do not understand it. The writer explicitly admits that the Unitarians are not so fence conscious as some others. Would he go further, and admit that the Unitarians are less fence conscious than *any* others? Perhaps not, seeing that he describes the Unitarian faith as "a fenced-in faith like the Methodism" he had had trouble with.

But let us have a closer look at this question of fences. By a "fence" I mean what I think the writer of the article means—a barrier which shuts in those who accept or subscribe to the conventional descriptions or verbal interpretations of faith, and shuts out those who do not accept them. In this sense, I am not conscious of the existence of *any* fences in the Unitarian fellowship, except those which are of necessity implied in the term "religious fellowship".

Obviously, if we are to have any sort of organised religious fellowship, those who belong to it must believe in fellowship with one another, and they must believe that this fellowship has a religious basis. They are not free to ignore the claims of religion and concentrate, for example, on political activities; nor are they free to ignore the claims of fellowship and allow each individual member to go his or her way in isolation. They are a religious fellowship, and therefore they are bound by the ties—shut in by the fences, if you care to describe it thus—which are implicit in the very idea of a religious fellowship.

But all this is not what is normally meant by "a fenced-in faith", and I do not think it is what the writer of the article means. His specific complaint is that, whilst the Unitarians "rather featured freedom", he found that he was "not free to be a Trinitarian" among them. Is that an accurate description of the actual situation?

The answer, I think, depends on what you mean by "Trinitarian". It is a term which can be defined in the light of history and philosophy, or it can be defined in the light of present-day practice. Many people, who are neither historians nor philosophers, will define it in the light of present-day practice. In practice, most of the Trinitarians known to me belong to "orthodox" communions, and, with the exception of the Society of Friends, all these organised bodies are organised on a creedal or "fenced-in" system. In some churches the fences are higher than in others, but the fences are always there. And I am not greatly impressed when a member of one of the "broader" churches says, in effect: "Of course we have fences in our communion, but they are only very faint ones". I am still less impressed if he hints that the fences can be circumvented by a device known as "mental reservation". If it is right to have fences at all, it seems to me that they had better be good, strong, high ones—

such as guard the Roman Catholic Communion. There is food for thought in the remark made by a Roman Catholic dignitary to a Unitarian minister: "Sir, either you are right, or I am". Either good, strong, high fences; or no fences at all.

Thus, whatever may be the case in theory, it so happens that by present-day practice the overwhelming majority of Trinitarians are committed to the fenced-in policy of church organisation, and the World Council of Churches is committed to the fenced-in policy. Obviously, the Unitarian fellowship cannot offer a spiritual home to a Trinitarian of this type, since the Unitarian basis of fellowship is the exact opposite to the fenced-in system.

But I gladly admit that, in theory, a Trinitarian is not necessarily committed to the fenced-in policy; and in practice I have personally known a few—not many, but a few—avowed Trinitarians who have found a congenial home in Unitarian churches. The fact that there are such people, even if only a few of them, proves that Unitarians mean what they say when they claim that they have broken down the walls of partition and levelled the fences to the ground.

Further—and I would like to place some stress on this point—the fact that the overwhelming majority of those who have renounced the fenced-in policy for religious fellowship have been led to adopt a more or less distinctive Unitarian point of view in matters of theology is strong evidence, though not absolutely convincing evidence, for the validity of the Unitarian point of view. The relation between the "free basis" of church organisation, on the one hand, and the distinctive Unitarian theology, on the other hand, is a complicated question, with which I hope to deal in a future article. Meanwhile, I suggest that the writer in *Faith and Freedom* who found that Unitarianism was "a fenced-in faith" after three months' experience of it might have revised his opinion if he had been a little more patient. I know of no fences. I acknowledge no barriers, whether they be barriers of caste, or creed. The message that I heard in my youth, and now try to pass on to others, was and is: "This is God's House; not ours. . . . Here let no man be stranger. . . . Whosoever will may come".

A UNITARIAN SCHOLAR

By Eric Glasgow

UNITARIANISM is very fortunate in the enviable record it possesses of scholars, preachers and thinkers whose labours have been devoted and valuable enough to survive the passage of time and to contribute to the wide background which we cherish today. Some of them, such as Lindsey and Priestley, are well known, and their contributions are too obvious to suffer neglect. Others, however, are less conspicuous, and so are liable to be forgotten even though their claim to remembrance is considerable. In the second category is Robert Wallace, the centenary of whose death occurs this year.

The main facts of his life are soon set down, for he was essentially a scholar whose steady industry was not much disturbed by the storms of the troubled period through which he lived. Of Scotch extraction, he was born at Dudley in 1791 and at the age of 17 he came under the influence of the Unitarian minister there, the eccentric James Hewit Brassey, who prepared him for entrance to Manchester College, then at York. This he joined in 1810, and spent five happy and profitable years there as a student under the enlightened guidance of Charles Wellbeloved and John Kenrick. He also made some good friends, including Jacob Burckell, who as Unitarian minister at Rotherham was later associated with Ebenezer Elliott. He completed his training in 1815, the year of Waterloo, and accepted charge of Elder Yard Chapel, Chesterfield. The stipend was not large, even by the current standards, and so, as Priestley had done earlier, at Nantwich, he supplemented it by keeping a school, which was highly successful. Neither this nor his pastoral duties, however, prevented him from beginning while at Chesterfield that course of sustained study which he continued so relentlessly throughout life. Although even at this early stage he published a few sermons in pamphlet form and contributed lavishly to the *Monthly Repository* and the *Christian Reformer*, the fruits of his historical work were not general until much later. Politics he was never much concerned with, his attention being claimed mainly by the more academic issues.

Because of this, and of the reputation he had earned as a theologian, he was chosen to replace Wellbeloved when Manchester College returned to Manchester in 1840, and consequently he relinquished his charge at Chesterfield after a lengthy and valued ministry of twenty-five years. The College found accommodation in a roomy house in Grosvenor Square, rather more than half-way between where Owens College was to be opened in 1851 and the site of the present Victoria University. The learned John Kenrick remained as tutor in history, travelling periodically from York to hold his classes, and from Liverpool James Martineau similarly came to lecture on philosophy. Of the theological department Wallace himself was head. A capable scholar, he might seem to have been ideally suited, but his health, which had never been robust, was weakening and he found the Manchester climate very trying. The result was that he resigned in 1846 and went to Bath as minister of Trim Street Chapel, retaining this until he died in May, 1850.

Such a career, useful as it was, would not have been so unusual or memorable if it had not been crowned by the appearance of a massive historical work, embodying a lifetime's research, barely two months before it terminated. *Anti-Trinitarian Biography*, in three capacious volumes, came out in March, 1850, after Wallace had spent nearly twenty-four years in collecting and arranging the material. It consists of 360 separate articles on English and continental thinkers, all of them unorthodox, from the Reformation to the end of the seventeenth century, together with a long introduction giving a history of Unitarianism in England during the same period. In order to appreciate its merits, we must remember that there were far fewer facilities for historical research then than now. Little of the original sources had been printed, periodicals were lacking, antiquarian societies were few and exclusive, and the organisation and cataloguing of archives had scarcely begun, either in this country or across the Channel. Wallace had to work as a pioneer, with few predecessors to help him through material which was scattered, bulky and in several languages, and perhaps most serious of all, he had constantly to struggle against ill-health, always in doubt as to whether he would be able to finish his self-imposed and ambitious task. "I know that I shall suffer for this", he wrote as he laboured to set his knowledge down, "but I must go on", and the reward of his persistence was the book which he bequeathed to posterity. Although in many sections, such as those on Socinus and some of the English Puritans, it has been superseded by more recent investigations, it remains (as Dr. H. McLachlan has said) an invaluable work of reference for all students of Unitarian history, and even for the ordinary reader it is less formidable inside than its binding and bulk suggest, for the style is easy and fluent. Among his contemporaries only Thomas Rees rivalled Wallace as an authority on Unitarian history, and he unfortunately died without ever producing a comprehensive work.

Today Wallace's reputation rests mainly on his *Anti-Trinitarian Biography*, and it need demand no more impressive monument. This work, which breathes as we handle it something of the calm confidence which blessed the more favoured members of the Victorian age, is still alive after being in existence for a century—really a remarkable achievement for any book, and especially so if its subject is rather abstruse. As a pure theologian Wallace had some, but limited, importance. In this field he was much less of a pioneer, being conservative in his general attitude. Although by no means hostile to the findings of German scholarship, very prolific at that time, he followed Wellbeloved in deprecating too rationalistic an interpretation of Christianity, fearing to deprive it of its miraculous character. It was left to Martineau to have a decisive effect on Unitarian thought in the second half of the nineteenth century.

The Unknown Disciple, by Francesco Petri (Bles, 12s. 6d.), is a historical novel wherein art makes the past come alive. It is the first of a trilogy by the impressive Italian historical novelist with Christianity as the central theme, peopled by living characters and full of the fury which comes with the rise of a new force in the pagan world. This book cannot be summarised in a brief notice, but it must be written down as a work of powerful imaginative excellence.

LIBERAL PROTESTANTISM IN THE NETHERLANDS

LIBERAL Protestantism in the Netherlands finds its adherents in various denominations. Only the Remonstrant Brotherhood and the Free Congregation of Amsterdam can be said to be wholly liberal; the Mennonite Brotherhood has a liberal majority, and both in the Dutch Reformed Church and in the Lutheran Church the liberals form a minority group.

For a good understanding of the present situation the psychological circumstances caused by the German occupation have to be taken into account. The pressure of the circumstances during the years of the war resulted in a good understanding and co-operation between orthodox and liberal, both in the country itself and in the concentration camps. Controversies were alleviated and theological discussions opened in order to try to find a common basis. The same tendency came into existence in the churches. Many orthodox leaders adopted a more lenient attitude and a remarkable openness towards the liberal point of view, and many liberals, being traditionally on the search for a deeper understanding, showed more interest in the traditional dogmas of their own church. The influence of the ecumenical movement was felt in orthodox as well as in liberal circles. The result of these influences was that the liberals in the Netherlands more than ever before became divided between three groups: a "right wing", some members of which hardly like to be called liberal, and a "left wing" which took—and takes—a vigorous stand against the right. Finally there is a "middle group", which wants to act as a mediator between "right" and "left". It acknowledges and defends a definitely liberal point of view, yet it wants to avoid irreconcilable differences and frictions.

It is not easy to describe the present situation. Generally speaking new forms of church-organisation introduced after the war are characterised by a more clear-cut dogmatical outline. The majority of the liberals find it difficult to accept this and there is therefore much opposition. At first sight one would be inclined to say that liberal Protestantism has lost ground. On the other hand, however, the understanding between right-wing liberal and orthodox has by no means produced the results which one hoped for. There is no real unity or reconciliation. The discussion came to an end when it only was half-way, and the general impression is that there is much disillusion in both camps. Again it becomes evident how extremely difficult it is to bring orthodox and liberal together. The laity has not been able to follow their leaders on the way to the right, it remained liberal to the core. Consequently the tendency to lay much stress on the diverging opinions in the various liberal churches and groups has lessened in favour of a tendency towards a conscious Liberal Protestantism.

As a result of this opposition the Dutch Reformed Church has postponed for 10 years the introduction of some rules of discipline. A booklet on the confession of faith, which was published by orthodox and right-wing liberals together, met with slashing criticism, even from those who lately were favouring the endeavours to establish a unity. It may be said there are other indications pointing to the fact that the crisis in Liberal Protestantism in the end will lead to a strengthening of the liberal forces.

The Annual Meeting of Modern Theologians had been strongly influenced during the last years by the above difficulties. This year, however, the meeting met with revived interest. Many of the younger theologians were present and an excellent atmosphere prevailed. Typical of the feelings of the laity is the fact that the membership of the Liberal Protestant Radio Corporation—thanks to a propaganda-campaign—has during the last six months risen from 40,000 to over 110,000 members.

The final conclusion is that Liberal Protestantism is deeply rooted in the Netherlands and that a considerable part of the population feels strongly attached to it, even though many internal difficulties exist in the various churches, and though there are tensions between "right" and "left" in Liberal Protestantism itself.

L.A.R.F. Bulletin

ECHOES OF A FAMOUS COURT CASE

By R. D. Woodall

SEVENTY-FIVE years ago this year a fierce controversy was being waged in this country over the right of clergymen other than those of the Church of England to use the title "Reverend" before their names. Matters came to a head when on July 31, 1875, the Court of Arches dismissed the appeal of a Wesleyan minister, Rev. H. Keet, who had wanted to have the words "daughter of the Rev. H. Keet, Wesleyan minister" inscribed on the tombstone of his daughter in the churchyard of Ouston Ferry, Lincolnshire.

These words the vicar of the parish had refused to have on the tombstone in May, 1874. The Bishop of Lincoln to whom the appeal had been made had replied that it was the duty of the local incumbent to examine the epitaphs which it might be proposed to inscribe on gravestones in the churchyard of his parish and that he was empowered by law to make objections to anything in them which in his judgment was liable to exception.

Application was then made by Keet who was supported by nonconformists of all denominations. In his reply he presumed that the petitioner was a regularly appointed Wesleyan minister and did not feel called on to give a legal opinion as to the action of the incumbent, although he addressed his letter to "Rev. Henry Keet".

The issue was then brought before the Chancellor of the Diocese of Lincoln, Dr. Walter Phillimore, who in his judgment gave elaborate reasons against the title "Reverend" being given to any but regularly ordained clergymen of the Church of England, and refused the petitioner's application. As a result, an appeal was made to the Dean of Arches. The arguments there used were that there was no law or custom which gave the clergy of the Established Church any such exclusive right to the title "Reverend" and that this was the first time that such a claim has been made.

The title "Reverend" it was argued could be applied to all persons worthy of reverence and it had been so used by Shakespeare, Milton, Dryden, Pope and others. It had even been applied to prioresses and abbesses and to Judges. In the Paston Letters, Margaret Paston had addressed John Paston as "Right Reverend and Worshipful Husband". In earlier times it was argued that the title had only been used towards the laity and never towards the clergy.

From 1583 till 1706 indeed it had been invariably applied to the judges and wise ones of the law.

The appeal was dismissed however, because "Not only the direct dissent of the incumbent, but also the deliberate judgment and authority of the Bishop in a matter not of strict law" was applicable in this case, since the final decision was a matter for their own discretion.

The issue was not however allowed to remain there, as in those days nonconformist burials in Anglican graveyards were even commoner than today. The Rev. Henry Keet was able to take the case to the Judicial Committee of the Privy Council on January 21, 1876, when Lord Chancellor Cairns claimed that, although there was the prefix "Reverend" to the name, Mr. Keet did not claim to be anything more than a minister of the Wesleyan body. "Their lordships therefore, dealing with this, I repeat, as the only objection, are compelled to say . . . that in their judgment it does not operate as a reason for refusing the erection of the tombstone and they are therefore of opinion that a faculty should be issued for the erection of a tombstone".

"HYMNS I LIKE AND DISLIKE"

OPENING a discussion at the Plymouth Unitarian League on a recent Sunday afternoon on "Hymns I Like and Dislike" the chairman, Mr. E. A. Roberts, said that hymns were perhaps an even more important part of public worship than the sermons themselves, but they could be classified as good, bad and indifferent. Some were merely rhymed verses, and often not very good rhymed verses at that. The perfect hymn, such as was written by the master hymn writers, needed two essential things in combination, inspiration and the true art of poetry. Numerous examples showed that inspiration by itself was not enough, and that art without inspiration was even worse.

The speaker claimed that worshippers ought not to be expected to sing hymns which involved a degree of dishonesty, and pointed out that in churches and chapels to-day people were still being asked,

although in the full flush of manhood and womanhood, to sing songs of longing to be with those who had gone on before, to express a desire to leave this sinful world as soon as possible and exchange its so-called miseries for the glories of the next. Gone, thank goodness, were the days when worshippers were expected to describe themselves in the hymns they sang as "worms of earth". The speaker expressed the opinion that many collections needed cleansing of hymns which were full of sentimental slop and required worshippers to express childish sentiments. He cited the poets, Cowper, "Longfellow, Whittier, Lowell, Tennyson, Moore and Addison as among the greatest hymn writers of all time.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

MANCHESTER COLLEGE, OXFORD

SIR.—I am shocked and amazed to see in THE INQUIRER, of July 1, the rejection from the Committee of M.C.O. at the Annual Meeting of so many of the most honoured and trusted and experienced leaders among us, whose wise guidance would be of the utmost value in the negotiations now before the two Colleges. That nine entirely new names should be brought forward without notice, and all elected is so contrary to all usual methods (though in the absence of any kind of Rules of Procedure for the College not unpermissible) suggests a preconcerted plan such as one would not care to associate with any of the newly elected group.

Is it not time for the General Assembly to approach the College with the request that proper and well considered Rules of Procedure should be drawn up under legal advice from outside the Committee which would bring future action into line with common and desirable practice.—Yours,

M. Edith Martineau.

London.

FEDERAL UNION

SIR.—Surely you dismiss too lightly the case for federation—either European, Atlantic, or World-wide? You say that a "world-State implies already a degree of agreement among nations which makes any form of coercion unnecessary". But might not the same argument be raised against the existence of a nation-State with authority over the constituent counties or boroughs? And have there not been occasions on which recalcitrant "States" in the U.S.A. have been called to order by the federal congress? Furthermore, is it not true that the nation State commands, in the final resort, the supreme loyalty of each of its citizens, so that (unless he is willing to become a political heretic and suffer the possible consequences) the State means more to him than his faith or his God? And can this be otherwise with disconnected sovereign States?

Would it not be true to say that in actual social order there is now less difference between U.S.A. and U.S.S.R. than in Lenin's time (U.S.A. having become less capitalistic and U.S.S.R. less equalitarian) and that the increasing danger of war between them is due to the fact that each is a sovereign State, with supreme authority over the ultimate fate of its citizens?

I suggest that mutual fear is the main enemy (even greater than a fanatical communist or capitalist ideology); and that there are only two roads of escape—one by way of Mr. Entwistle's genuine, non-communist pacifism (which I fear will only be taken by a handful of political heretics in any country), the other, by way of genuine federal union, through popular democratic demand, of all sovereign States ready for it.—Yours,

Swansea.

B. Viney.

AN APPEAL

SIR.—The fabric of Unity Church, Dewsbury, is in very urgent need of repair. Dry rot has made extensive inroads, new spouting throughout, a new chimney, about one-third of the roof and redecoration are essential. Last October a new committee and new officers were elected and the task, though formidable, has been put in hand. The cost will be in the neighbourhood of £1,000 and as the congregation is a small one, though loyal and poor, at first glance it appears impossible. However, it was decided that we ought not to be deterred by the magnitude of the task and a £1,000 Appeal Fund was inaugurated. The response to this has been surprising and encouraging and already no less a sum than £574 16s. 6d. has been raised (including donations, grants and promises). If we can only raise another £200 we can see our way to completing the job, within a short time. As the sum already raised has been done in three months, we are not unhelpful that the Appeal will be successful. Work is already in hand, as far as funds permit, and the dry-rot has been eliminated.—Yours,

78 St. Michael's Road,
Headingley, Leeds.

Edric Shaw.

A NEW UNITARIAN AND FREE CHRISTIAN GROUP

AT a meeting on Monday, June 26, it was decided to start a Unitarian and Free Christian Group in Swansea, with the help of the Lay Pastor from Carmarthen, Mr. R. E. Goldhead. It is hoped, after a few preliminary meetings, to start in September with regular Sunday or week-day Services and study meetings for adults and religious training for children. Anyone who is interested should write to the Acting Secretary, Mr. N. G. Liddford, 8 Belgrave Street, Swansea.

THE INQUIRER

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NEWS REVIEW

THE INTERNATIONAL RELIGIOUS FELLOWSHIP CONFERENCES

It is more important than ever before that contact with like-minded people of the churches of other countries should increase. It is particularly important for members of the churches of the Liberal Christian cause throughout the world to meet together, to discuss religious problems and to build and fortify their fellowship with one another. The International Religious Fellowship (we regard ourselves as the child of the I.A.R.F.) seeks to do all this for members of Free Christian and other religious groups in many parts of the world.

Last year, we met in Amsterdam at the same time as the I.A.R.F. This year, we are meeting in this country for the first time since 1946, when the first International Conference was held in Manchester and we renewed acquaintance with people who were lost to us during the physical stress of war. This year, our conference is divided into two parts. The first at Great Hucklow from July 15 to 22 and the second at Barnston, near Liverpool, from July 22 to 29.

We have faced, and are facing, some of the same divergencies of religious belief and some of the different stresses in theological expression which the I.A.R.F. has experienced. This year we are endeavouring to approach our problems from a different angle. When members of such a varied number of groups as exist within the I.R.F. attend conferences, we have found that they tend to speak, perhaps very naturally, within the limits of national religious and cultural patterns. We are trying to set problems about religion and religious social action which will, this year, rather bring out the very personal experience of the individual. We are holding our discussion and study in smaller groups, using questions which we believe will lead us to consider why we, as individuals, behave as we do and hold the religious views we have. At Barnston, we are trying to relate religious belief to specific social problems; not only by talking about our own experiences, but by going out to look at the way problems are tackled and the way people live in a city like Liverpool.

Throughout our whole study scheme run themes like a consideration of the matter of the family in modern society, and we shall try to relate this to what we feel are our particular religious needs as part of a family and part of a church community.

We are perhaps trying nothing new, much of this was done before the war. What we want to succeed in doing now is to make sure that when we discuss such matters with young people who come from Holland, Switzerland, Denmark, Germany and the United States, we are digging deep into fundamental issues which affect our lives, our church and our society to-day. Ultimately, we are again making an endeavour to understand each other and in doing so we shall try to believe together that our particular allegiance to the Free and Liberal Christian expression of religion is something fundamental to the very fabric of the world in which we move.

On such beliefs and endeavours is our Conference this year founded and we members of the U.Y.P.I. and F.O.Y., and all other friends of the I.R.F. and I.A.R.F. can lead to the conference our fullest active support and in so doing give an added impetus and meaning to fellowship which we hope will grow between our visitors and ourselves.

Ronald McGraw, Brian Whitehead, David Clarke,
Officials of the Executive of the International Religious Fellowship.

LONDON DISTRICT PROVINCIAL ASSEMBLY

The Welcome Meeting to the Rev. Wilfred Waddington, newly appointed London District Minister, brought a representative gathering from the churches of the London and S.E. Province. A short,

dignified Service was conducted by the Rev. Denbigh Hilton, of Hastings. London's senior Minister, the Rev. Walter Long, gave the Charge to the Minister, while that to the people was given by Dr. Dorothy Tarrant. After the tea interval there was a Welcome Meeting at which representatives of the various auxiliaries of the L.D.P.A., the Sunday schools, lay preachers, Women's League, Young Peoples' League, expressed their welcome. The Rev. H. H. Cheetham brought greetings from the General Assembly. Mr. Waddington made reply, expressing thanks for the welcome accorded him, and pleasure at the opportunity to be back again in the Province where he hoped he might find new opportunities to serve the various churches.

NEWS FROM THE WEST

From Our Western Correspondent

The ladies of the congregation at Bridgwater were responsible for the whole of the Service on a recent Sunday, the address being given by Mrs. I. Y. Tester, the Area Youth Organiser. At the Annual Meeting of the Lewin's Mead congregation, it was pointed out that the major portion of the balance in hand would be swallowed up by legal costs involved in putting the various Trusts in order. The response to the appeal for the Organ Fund had been most commendable. The Oakfield Road Church, Clifton, has held a Garden Party and Summer Sale. Four new members have joined the Cirencester Church. It is hoped that a group will be meeting in Swindon for worship and discussion in the near future.

The Sunday School Anniversary at Crewkerne will be conducted by the Rev. John Unsworth, of Taunton. More than 50 well-wishers from Bristol and Bath attended a Re-Dedication Service at the beautiful and ancient little chapel at Frenchay, where the Service was conducted by the District Minister, the Rev. G. Randall Jones. The Annual Outing of the Gloucester congregation, to Oxford, was favoured by glorious weather. A Joint Conference of representatives of the Plymouth and Tavistock Churches has drawn up recommendations for closer co-operation between the two congregations. The Women's League at Sidmouth held a most successful Outing to Lynton and Lynmouth. Sunday School Outings include Ilminster, where the children travelled by road to Exmouth, and Trowbridge, where the Unitarians joined the other Sunday Schools in a United Outing to Weymouth. It is noted that the Trowbridge Sunday School Council is the only inter-denominational organisation in the town which incorporates Unitarians.

The Taunton Sunday School held a most satisfactory Anniversary; parents attended in the afternoon to see a lesson taught, and the methods used included the use of a flannelgraph. The chapel is faced with heavy expenditure (£360) for Organ renovation, but it is confidently expected that the Organ Fund will begin a slow but sure progress towards the target.

The Annual Meeting of the Western District Women's League was held recently in Taunton. The members were honoured by the presence of the National President, Mrs. Sokell, and the preacher was the Rev. Barbara Thomas, of Cheltenham; in the course of an inspiring sermon, she said: "As much labour is needed to take the ship beyond the harbour walls to the sea where the winds will fill its sails and it is reborn into a new element, so with the spiritual life. We needs must travail in prayer and praise until, beyond the harbour walls, with the wind of God filling our sails, we shall be born anew into the creature which has been in process of preparation, unknown amidst the struggle".

Manchester District Women's League.—The lovely old chapel at Ainsworth was an ideal setting for the Summer Meeting of the Manchester District Women's League which was held on Wednesday, June 7. Mrs. Coop, of Ainsworth, conducted the afternoon Service and took as the subject of her address "Love". "The Women's League is only a small unit in a big world but through our meeting together as League members we can get into closer touch with each other and by so doing sow the seeds of love both individually and internationally". A short meeting followed immediately after the Service when the President, Mrs. Maurice Jones, occupied the Chair. A very warm welcome to the visiting branches was given by Mrs. Kirkman, of Ainsworth, and Mrs. Hill, of Bolton, thanked Mrs. Coop for her beautiful Service and the Ainsworth Branch for their hospitality. It was an ideal day and an ideal setting in which to hold the Summer Meeting and those who were not present, there being recorded only 175 members representing 21 branches, missed a most enjoyable occasion.

North-East Lancs. District Women's League.—The Quarterly Meeting of the North-East Lancs. District Women's League was held at Padfham, on Saturday, June 10. The Service in the beautiful church was conducted by a young member of the Padfham League, Miss C. Thompson, whose well constructed and thoughtful address was entitled, "The Value of Little Things". A delightful vocal solo was given by Mrs. Waddington, and another young member, Miss E. Bradshaw, played the organ. For many years past delegates to these meetings have taken their own "tables", and cups of tea have been provided. On this occasion, however, a really sumptuous tea was prepared for us by our Padfham friends. A Business Meeting in the schoolroom followed, with the President, Miss Bertha Newell in the Chair. A full and lively account of the General Assembly meetings was given by Mrs. Webster, of Accrington.

Western District Women's League.—The 17th Annual Meeting of the Western District was held at Mary Street, Taunton, on June 13. There was a representative attendance of 50 members from seven branches. The Rev. Barbara Thomas, of Cheltenham, was elected President and Mrs. Burnett, Lewin's Mead, Bristol, Vice-President. We were honoured by a visit from the National President, Mrs. Sokell, who gave an inspiring address at the Afternoon Meeting.

Croft: Women's League.—On Thursday, June 8, the Women's League of Croft Chapel held their Annual League Service. The chapel in its country setting was filled with flowers to the door. Mrs. Blakeley, of Atherton, conducted the Service and mentioned in her address the courage of the few members of Croft who carried on in spite of isolation and difficulty. Tea was served in the tiny schoolroom, and three coaches brought ladies from Liverpool, West Kirby, Wallasey and Birkenhead. League members came from Warrington, Leigh and Chowbent. The collections enabled Croft to send £4 to the India Fund and £4 to Hibbert Houses.

Cheltenham.—The Second Annual Request Service of the United Old Peoples' Clubs took place on Sunday, June 25, at Bayshill Unitarian Church. It was noteworthy for a very large attendance, which some thought the largest for a generation, and for the fact that the first lesson was read by the Borough member, Major Hicks-Beach, and the second by the Mayor, Alderman Smith. Many extra seats were placed, and most of them occupied.

Knutsford.—It was estimated that about 500 people (including children) attended the Crowning of Joyce Rayner, the fourth Rose Queen of our school, by Betty Berry, the retiring Queen, in the beautiful setting of the chapel garden. In a short address the Rev. Stanley Mossop said the ceremony had religious significance in that the vocation of the Rose Queen is to set an example of Christian service to her school. The colourful crowning ceremony was impressive, and the Queen, the retiring Queen and their attendants fulfilled their parts with grace and dignity.

Plymouth.—Members of the congregation at a special meeting recently, gave approval to a plan for the Abbey Chapel at Tavistock, the oldest building in this country in which the Unitarian form of worship is held, and the Plymouth Unitarian Church to be served by a joint pastorate. Under the experiment, to be tried for 12 months, Rev. E. H. Kersley, the Plymouth minister, will preach every Sunday at Tavistock and Plymouth. The new arrangement follows the resignation of the Tavistock pastorate by Rev. Rosamond Barker, who is about to leave that town. The arrangement has to be confirmed by the Tavistock congregation.

London: Forest Gate.—The ladies of this church held their own Special Service on Sunday, June 11. Mrs. Doris Cordell preached the sermon. The lessons were read by Mrs. S. Simmond and Miss Irene Mack, and the soloist was Miss Vera Holland, all members of the church. The singing of the large congregation, the best this year, was excellent and the Service was conducted and supported with all reverence and with dignity.

London: Kilburn.—On Sunday, June 4, the congregation held its Annual Flower Service. In the morning, in place of the sermon, a dramatic impression of St. Francis of Assisi was given by Miss Mayre Lawson, M.R.S.I. In a monologue of her own composition she presented a moving character study of St. Francis, showing the great man's love of birds and animals and his appreciation of the gifts of God in nature. The action then moved to a scene in which the Saint was represented rebuking a youth for his ill-treatment of a donkey and emphasising humanity's responsibility to the dumb creatures. Miss Lawson concluded her monologue by giving an excellent rendering of the 23rd Psalm.

Wigan: Park Lane.—The Annual Services of Mothering Sunday, Crowning of the May Queen and the Sunday School Anniversary, each attracted encouraging congregations, the former two having now become part of the chapel and Sunday school calendar, linking chapel and school closer together in the minds of scholars, parents and members.

Latterly the memorial room in the school required decorating, the installation of fluorescent lighting and recovering of the floor with linoleum. To help meet the cost a Gift Day was planned when the Minister, the Rev. Albert Smith, sat in the chapel vestibule to receive gifts of members and friends. There was a very generous response and a necessary task begun will be worthily completed.

The collection of chapel antiques and relics has lately been enriched by the gift of a framed invitation card and a dance programme relating to a Harvest Social over fifty years ago. The invitations were issued to members of the congregation by a previous minister, the late Rev. J. E. Stoad, 1891-1905, in one corner of which is superimposed a miniature hand-painting of the chapel and school on sandpaper. The programme, mainly of old-time dances, bears a hand-painted miniature bouquet of flowers, the bouquet being different in each case, also painted by Mr. Stoad. These have attracted the attention of the local Press who passed on notices of these historical relics to other newspapers.

CONSTANCE COLFOX

The death of Constance Colfox removes one who will be sorely missed by the Bridport Unitarian congregation, and throughout Unitarian circles generally. A member of the Northfield family, and related to the Kennicks and Chamberlains of Birmingham, she came to Bridport in 1886, on her marriage to Col. T. A. Colfox, who predeceased her by just over five years. Her marriage was ideally happy, and as a wife and mother she set an inspiring example to all who came into contact with her. Well-endowed with this world's goods, she used her wealth as a sacred trust, and by her generous support of all sorts of good causes, she led many to follow her name. Soon after she came to Bridport, her strong personality, combined with the gracious charm of her manner, marked her out for leadership. She was one of the prime movers in the founding of the Bridport Nursing Association, of which she was Hon. Secretary, and later President, for many years. She played a big part in starting the Bridport Women's Institute. Her strong sense of civic duty led

her to take an active part in politics, and she never omitted to cast her vote in an election. A loyal Unitarian, she threw herself heart and soul into the work of the Bridport Unitarian Chapel, where she was one of the co-founders of the Unitarian Mothers' Meeting—an institution which is still flourishing. About twenty years ago her health compelled her to withdraw from public activities, but her interest in social affairs, and particularly in Unitarian affairs, remained undiminished, and, apart from a slight loss of hearing, her faculties were undimmed almost to the end, which occurred on June 21, a few months after her 90th birthday. She leaves behind her a son, Sir W. P. Colfox, two married daughters, Mrs. Hare and Mrs. Kennard, eight grandchildren, and ten great-grandchildren, to carry on a tradition to which she herself has added much lustre. The Funeral Service, which was private, was followed by a Memorial Service in the Bridport Unitarian Chapel, when the very large and representative congregation filling the chapel to capacity testified to the esteem and affection in which she was held. All who were privileged to know her thank God for a shining illustration of Christian discipleship.

G. R. J.

WILLIAM SOUTHALL

WILLIAM SOUTHALL died on June 10, at his home, "Ivy Cliff", Goldthorn Hill, Wolverhampton, and his body was interred in the Coseley Old Meeting House burial ground on June 14, the Rev. W. Haworth (*pastor loci*) conducting the Service in the chapel, the Rev. Edgar W. Hill, minister at Coseley from 1933 to 1947, officiating at the graveside.

A native of Coseley, Mr. Southall was associated with the Old Meeting House all his life. When he married he became one of a band of brothers-in-law and their wives who in addition to being faithful worshippers within its walls showed themselves devoted workers on behalf of the congregation. What the Old Meeting House meant to William Southall is shown by the fact that at the commencement of his year of office as Chairman of the Coseley Urban District Council it was to his own small chapel that he invited his fellow councillors on Chairman's Sunday and not to the Parish Church.

On the Urban District Council, of which he was a member for more than 20 years, he succeeded the late Rev. Henry Eachus, for so many years the Old Meeting House minister and a very active member both of the Urban District Council and of the former Sedgley School Board. It was at the feet of Henry Eachus that William Southall sat as a boy and a young man. Through him it was that he learned that he who does not love his brother cannot love God. For William Southall the boys and girls, the men and women of Coseley were his brethren, whom he loved unto the end. He was born a Coseley lad. He remained all his life a Coseley man. He never forgot the rock from whence he was hewn and he gave to God the glory.

E. W. H.

CALENDAR

SUNDAY, July 9th, 1950

- ABERDEEN, Un. Church, Skene St., 11 and 6, —.
- AMERSFORTH, New Street Meeting House, 11, Rev. J. TYSSUL DAVIS.
- ACKINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
- AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
- ANDRELL (See Lytham St. Anne's.)
- ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
- ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
- ALTRINGHAM, Dunham Road Chapel, 6.30, Rev. A. W. VALLANCE.
- BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WARD.
- BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
- BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILHE.
- BENSLER GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. JOHN KELLY.
- BELLINGHAM, Free Church, South Street, 11.15, 1st and 3rd Sundays.
- BIRKENHEAD, Un. Ch., Benson Road Rd., 6.30, Rev. E. W. HILL.
- BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
- BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. R. JERSON.
- BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. M. H. LINDGARD.
- BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRANK COLMAN.
- BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
- BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
- BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
- BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLAND.
- BOSTON (Lincoln), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SOUTER.
- BOUGHENHURST, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE RYMER.
- BRADFORD, Broadway Av., 3.30, Rev. KENNETH SHERRATT.
- BRADFORD, Town Hall Square, 10.45, Miss GLADYS BUNNELL, 6.30, Mr. GEORGE E. WARRIST.
- BRESCOWATE, Christ Ch., Dunsiet St., 11, Rev. W. G. TOPPING, 6.30, Mr. F. PATTING.
- BRIGHTON, Christ Church, Unitarian New Road, 11, —, 6.30, Rev. F. M. RYAN.
- BRIGHTON, Lewis's Mead Meeting, 6.30, Rev. J. H. CORMAN DAVIES.
- BRIGHTON, Oldfield Rd., Chelms, 11 and 6.30, Rev. CHARLES EASTON.
- BUNLEY, Unitarian Church, Trafalgar Street, No Service.
- BURY, Bank St., 11, Rev. L. SCOTT JENNINGS, 6.30, Rev. J. W. MAX.
- BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Mr. SCOTT L. JENNINGS.
- BURY ST. EDMUND, Churchgate Street Chapel, 6.30, Supply.
- BURNLEY, Huntington Rd., 11 and 6.30, Rev. J. WILLIAM DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
 CARDIFF, The West Grove Un. Church, 11 and 6.30; Rev. ERIC PUTIN.
 CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
 CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
 CHELTENHAM, Bayahill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
 CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
 CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
 CHOWMONT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
 COKE, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WHATHERALL.
 COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, —.
 COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
 CREWE, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
 CREWKERNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. J. UNSWORTH.
 CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.
 DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
 DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
 DITCHLING, Old Meeting House, 10.45, Rev. FRED M. RYDE.
 DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Mr. T. H. MORRIS.
 DOVER, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton St., 11, Rev. W. T. WILKINS, 6.30, Mr. J. H. EVANS.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITTHOUSE.
 DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
 EREHAM, Ost Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
 ERETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
 GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
 GLASGOW, St. Vincent Street Un. Ch., Closed during July.
 GLOSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
 GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
 GODALMING, Meadow Chapel, 6.30, Mr. E. W. VERSTAGE.
 GUILDFORD, Ward Street Church, 11.15, Mrs. S. PUDLES.
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
 HALIFAX, Northgate End, 10.45 and 6.30, Supply.
 HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENNIGH HILTON.
 HUCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
 HUNLEY, Presbyterian Ch., off Market St., Closed.
 HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
 HORSHAM, Worthing Road, 6.15, Rev. J. M. HALL.
 HOWICK, Unitarian Free Church, 6.30, Miss JOYCE HAZLEHURST.
 HUNTERSFIELD, Fitzwilliam St., 11, Rev. KENNETH SHERATT.
 HUNLEY, Unitarian Ch., Joseph St., 6.30, Mr. FRANK POWELL.
 HILL, Park St. Ch. (Un.), 11, School Service, 6.30, Rev. R. PHILIPSON.
 ILMSTER, Old Meeting, East St., 11 and 6.30, Supply.
 IPSWICH, Unitarian Ch., Friars, St., 11, Supply.
 KENDAL, Market Place Chapel, 11 and 6.30, Supply.
 KENDERMISTER, New Meeting House, 11 and 6.30, Rev. H. WHITTAKER.
 KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MORRIS.
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
 LANE, Mill Hill Chapel, 10.45 and 6.30, Rev. R. NICOL CROSS.
 LANCASTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALL.
 LANCASTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. L. MASON.
 LEAM, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
 LEICESTER, Vauxhall Hall, Geyton Walk, 6.30, Dr. JUNE CROOK.
 LEWIS, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
 LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
 LIVERPOOL, Ancient Chapel of Truth, 11 and 6.30, Rev. L. A. GERRARD.
 LIVERPOOL, Beale Free Church, 6.30, Mr. S. KIRBY.
 LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KIRK MURPHY.
 LIVERPOOL, Galtuch Chapel, 11, Rev. DUNCAN P. STEWART.
 LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
 LIVERPOOL, Hope St., 11 and 6.30, Rev. ALLEN WILLIAMS.
 LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE.
 LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LONG.
 LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
 LONDON, Bishop, Ellis Rd., 11, Rev. E. G. LEE.
 LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30, and 6.30, Rev. J. C. BELLANTYNE.
 LONDON, Forest Gate, Upton Lane, 6.30, Supply.
 LONDON, Golden Green, Hoop Lane, 11 and 6.30, Rev. WILFRED WATSON.
 LONDON, Hackney, New Gavel Pit Church, Chatham Place, 6.30, Rev. W. H. CONNELL.
 LONDON, Hampstead, Rudge Hill, 11, Rev. Dr. STEPHEN SPENCE.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEN.
 LONDON, Hild, High Rd., 6.30, Rev. T. L. JONES.
 LONDON, Miffling, Un. Ch., Upper St., Piccadilly Hall, 7, Rev. JOHN HENKIN.
 LONDON, Kilburn, Unitarian Ch. Ch., Quex Rd., 11, Rev. VICTOR FOX.
 LONDON, Lewisham, Un. Ch., High St., 11, Rev. F. HARRISON.
 LONDON, Leybourne, Lea Bridge Rd., Kew Green, 6.30, Rev. R. SUMMERS.

LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Newington Green, Un. Ch., 6.30, Rev. J. REBECK WALKER.
 LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
 LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. M. SWAINSTON.
 LONDON, Theistic Ch., 18 Great Marlborough St., W. 1, 11, Mr. A. STEPHEN NOEL.
 LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. W. M. LONG.
 LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6.
 LONDON, Wood Green, Unity Church Newnham Road, 6.30, Rev. E. G. LEE.
 LOUGHBOROUGH, Victoria St., 6.30, Supply.
 LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRANTHE.
 MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
 MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Br. E. RAMAGE.
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, Sunday School Anniversary, 3 and 6.30, Rev. DUDLEY RICHARDS.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KIDWORTHY.
 MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
 MANCHESTER, Gorton Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
 MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
 MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
 MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
 MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HRALE.
 MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, Mr. ARTHUR FOOTE.
 MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. E. POTTS.
 MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
 MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
 MEXBOROUGH, Free Christian Ch., 10.30, Rev. E. A. DAVIES, 6.30, —.
 MIDDLEBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
 MIDDLTON, Old Road Chapel, 6, Rev. WILLIAM BEEB.
 MORCUM, see LANCASTER.
 MORETONHAMPTON, Cross Chapel, 3, Rev. C. G. TOONE.
 MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, —.
 NANTWICH, Old Chapel, 6, Mr. CLOWS.
 NEW BRIGHTON, (see WALLACEY).
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
 NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. McELDOWNY.
 NEWCHURCH, (Rosedale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
 NEWPORT, L.O.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
 NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
 NORTHAMPTON, Kettering Road Church, 11, Miss N. PATCHALL, 6.30, Mr. K. L. SMITH.
 NORWICH, Octagon Chapel, Colgate, 11, Rev. J. A. KENNEDY.
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.
 OLDURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. H. A. GORE.
 OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
 OXFORD, Manchester College Chapel, 11.30, Rev. P. N. TINDALL.
 PARK LANE CHAPEL, near Wigan, Chapel closed.
 PADDHAM, Netherth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL-WARNING.
 PLYMOUTH, Unitarian Centre, Houndcombe Rd., 11 and 6.30, Rev. E. H. KIMLEY.
 POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. LAWRENCE REIDWEN.
 PONTYFRID, Unitarian Church, Morgan Street, 6, Rev. ALAN R. TAYLOR.
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
 PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALLEN WILLIAMS.
 PUNEY, Un. Church, 10.30 and 6, Rev. T. BRET DAVIES.
 RAWTHORPE, Unitarian Church, Bank St., 10.45 and 6, Mr. W. MILLER.
 RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Rev. J. C. FLOWER.
 ROTTERHAM, Church of Our Father, 10.30 and 6.30, Supply.
 ROCKHILL, Blackwater St., 10.30, Y.P.L. Members, 6, Rev. JOHN EVANS (Y.P.L. Flower Service).
 SALT, Addison Rd., 11, Rev. C. A. PIPER.
 SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. T. BRET DAVIES.
 SHEFFIELD, Unity Church, Cooksman Rd., 11 and 6.30, Rev. E. D. DAVIES.
 SHEFFIELD, Falswood Old Chapel, 11, Rev. D. T. EVANS.
 SHEFFIELD (ANNEVILLE), 6.30, Rev. Dr. H. J. McLACHLAN (Flower Service).
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
 SHERWOOD, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
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